

Franciscan Herald and Forum

Brief is the
pleasure,
eternal the pen-
alty; slight is the
suffering- the glo-
ry is measureless.

St. Francis of Assisi

Franciscan Herald and Forum

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COVER TEXT: The words of this text belong to what is known as the "Exhortation of St. Francis." In the friaries around the world it is read every Friday evening after the reading of the Rule and the Testament. It is a simple reminder of the eternal truths and the common experience of human beings, going back to the first sin of Adam and Eve. The luscious apple "beautiful to the eye and lovely to behold" turned to ashes in their mouths once they had eaten that forbidden fruit. The momentary pleasure brought them the sentence of eternal pain. But the little pain of penance in this life is rewarded by infinite benefactions. Our Lord speaks of the woman in pain, but once the brief suffering has passed "she rejoices because a man is born into the world." To view the whole of our lives in this simple light, is to acquire the simple and joyful vision of St. Francis!

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CENTRAL OFFICE

NEWS-LETTER

Annual Joint Meeting

The annual joint meeting of the Executive Board of the Third Order and the Reverend Commissaries will be held at Serra Retreat House in Malibu, California. It will open Monday evening at 8:00 P.M. on September 29 and close Thursday noon on October 2.

This is the year's most important meeting for the Third Order leaders. Discussions center around the life and activity of the Third Order of St. Francis. Stock is taken of the progress made, and plans are laid and activated for the furtherance of the spiritual lives of tertiaries and apostolic action of fraternities and individuals.

There are twenty-nine tertiary provinces in the tertiary organization known as the Third Order of St. Francis in North America. Each of these is listed inside the front cover of the FRANCISCAN HERALD AND FORUM, and a Father Commissary represents his respective province at this joint meeting.

The Executive Board consists of the Episcopal Protector of the Third Order, Most Reverend Richard J. Cushing, D.D. LL.D., four friar priests (one for each Jurisdiction of the Third Order—O.F.M., O.F.M. Cap., O.F.M. Conv., and T.O.R), and three lay tertiaries. This Board is responsible for the Third Order to the Very Reverend Major Superiors (Provincials and Delegate Provincials), who constitute the Directive Board of the Third Order.

If anyone has any business, which he would like to have presented to this meeting, he is requested to send it to the Secretary of the Executive Board, Fr. Philip Marquard, O.F.M., 8140 Spring Mill Rd., Indianapolis 20, Indiana.

'Third Order Directors' Institute

The Third Order Directors' Institute held at Alverna Retreat House in Indianapolis July 1-3 was an enthusiastic success. Some forty friar priests and one diocesan priest participated in it. The friars were from all four jurisdictions of the Third Order, and represented an area from Boston to Santa Fe and Michigan to Texas.

It was strongly advocated that special Third Order retreats be organized in order to form tertiaries for greater spiritual depth and

apostolic action according to the Franciscan spirit. The assembled body went on record recommending that such retreats be listed among the approved national projects of the Third Order.

Much attention was given to the proposed English translation of the new General Constitutions of the Third Order. The interpretation of various articles was thoroughly studied and recommendations were made.

Mr. Leo Leddy, lay consultant on the Executive Board, gave a very excellent presentation and demonstration of the Third Order project on Audio Visual Education. Its vital value in the field of Christian Doctrine was presented very forcibly. All the directors present were of the opinion that each fraternity should strive to have a definite promoter for this work.

The threefold program of Pope Pius XII was continually touched upon and firmly urged for all fraternities; namely, a school of integral Christian perfection, a school of the true Franciscan spirit, and a school of fearless and prompt action for the building up of the body of Christ. It was felt that this program of the Holy Father could be realized by more complete instruction and proper reading on the part of the tertiaries. Various methods of instruction were discussed and approved.

Postulant Instruction Flip Chart

Since the new T.O. Constitutions insist upon three months postulancy before reception, Fr. Mark Hegener demonstrated a flip chart method of giving instructions to postulants. The flip charts are keyed to a manual which any instructor can easily follow. The main sentences are printed on the flip chart; additional material for each theme is given in the manual. Each instruction lasts one-half hour. With each instruction appropriate literature is given. Flip charts, manuals and literature available from Franciscan Herald Press, 1434 W. 51st St., Chicago 9, Illinois. One set: \$10.00.

Boston Congress Report

A full report of the Boston National T.O. Convention is now ready and available from the Executive Secretary of the Central Office, Father Philip Marquard, O.F.M., 8140 Spring Mill Road, Indianapolis 20, Indiana. Paper: \$1.00.

Needed Booklet Back in Print

A much needed booklet entitled "The Third Order Director" is now back in print (25¢), published by the Central Office and distributed by Franciscan Herald Press. The new edition includes the revised constitutions of the Federated Provinces of North America as corrected at the Boston Congress last Fall. The purpose of the booklet is to explain the framework and organization of the Third Order for diocesan priests who conduct fraternities and also for the many priests who request faculties to receive isolated mem-



FRANCISCAN Herald and FORUM

APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

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How St. Francis Guided His Brethren

COUNSELING, guidance and spiritual direction are words familiar to every priest and bulk large in his priestly work. With the advent of psychiatry and its various theories, we find words such as group counseling, indirect counseling, qualified counsellor jamming the pages of texts until even good priests wonder what qualifications are really needed, over and above their priestly training, for the spiritual direction of souls. Clerical magazines have taken up the subject increasingly in recent months. And in this issue of the FORUM we have an interview with an experienced director of souls, Fr. Maximus Poppy O.F.M., on spiritual direction. It is followed by a short article on the "Confession of Devotion" and by yet another in Fr. Albert's series of Guidelines on the "Examination of Conscience."

To put spiritual direction into its proper framework of *Franciscan* spiritual direction and guidance, I would like to borrow a leaf from a paper given at a Franciscan Educational Conference some ten years ago by Fr. Pacific Hug O.F.M.

He poses the question: What kind of director of souls was St. Francis? What were his methods? And he immediately distinguishes a threefold guidance: (1) Essential guidance, (2) Operative guidance and (3) Formal guidance.

Essential guidance simply means the influence you automatically exert by being what you are. Anything that *is*, makes a difference to the things around it. A mere table merely by being, already compels us to go around it, to jump over it, or to kick it. This is really the foundation of all guidance. St. Francis, simply by being, by trying always to become more and more what he knew he must be by conception and vocation, exercised this essential guidance.

Operative guidance simply means that if a man is a Friar Minor, he is going to act like one. From the lips of St. Francis the words "holy operation" fall easily. It is that act of guidance by example and by rigid insistence on absolute honesty, absolute correspondence of the external action with the inner ideal of thought and profession.

Formal guidance is the conscious use of instruction, admonition, command, advice, or any clearly symbolic or pantomimic action which St. Francis liked to use in order to make his point clear. That is what we are always thinking of when we speak of direction or guidance.

But St. Francis reverses our emphasis. His first emphasis is on essential guidance and then on operative guidance. Formal guidance took care of itself. Once the principle is firmly established, the action or the speech of guidance strikes the right point. It has the tact to make it effective in a given situation. Without it, "what you are sounds so loud in my ears that I cannot hear what you are saying."

This thought is a commonplace. Still we insist on relying too much on the effect of our own words, or enunciating the proper law, or upon our words of advice. How much do I do of this that I tell others? ought to be the first measure of all guidance. And if there is discrepancy, perhaps we ought to submit to the virtue of keeping our mouth shut before handing out free advice. Formal guidance means something only when it is the harmonious utterance of one's inner life with one's outer activity. Saints generate saints. And Franciscans generate Franciscan spirituality. This is merely an application of a general law of life: *Omne vivum ex vivo*—everything alive comes from something living!

The nub of spiritual direction and guidance remains the same today as it appeared to St. Francis himself. At bottom Francis was and remained the rule of his order; beyond anything utterable in words, the pattern of his life was to carry obligatory force.

The brethren beheld the founder of their community right there among them and copied his life. Says Reinhold Schneider, a tertiary son of St. Francis, in *The Hour of St. Francis* (Franciscan Herald Press): "He was ceaselessly on the most careful alert to have word and compliance match. He regarded himself as accountable in eternity for his brethren as well as for himself: 'For I have put myself under obligation before the Lord and the brethren, so that, should anyone of the brethren be lost through my bad example, I shall be bound to render account for him before the Lord.'"

These words should ring like a bell in the soul of every tertiary spiritual director.

Some simple reminders both to penitents
and confessors concerning . . .

Devotional Confession: A Means to Sanctity

by Burchard Fuerst O.F.M.

PRIESTS HAVE been encouraging people to go to confession regularly and many good Catholic lay people do just that. But is it sufficient just to go to confession? Or should there be more instruction on *how* to go to confession so that people derive more benefit from it? Undoubtedly many penitents would get more from their confession if they improved their manner of confessing. A few words on each of the five steps of a good confession might be helpful.

In this article I am not talking about confessions which include mortal sin. If the penitent has committed a mortal sin, it is a necessary, not simply a devotional confession. What must be done in case a person has committed a mortal sin, is quite evident. The penitent must confess each mortal sin exactly with the number of times it was committed and with the circumstances. In such a confession he must be concerned about these mortal sins. In this regard it might be good to mention two important points. First, a penitent should try to get an understanding of what a mortal sin is. For instance, if a person is sick and cannot get to Mass on Sunday or if he eats meat on Friday because he forgot, he commits no sin and such an action need not be mentioned in confession. At most he could include this together with the reason

for breaking the law (e.g. "I missed Mass because I was sick"). Secondly, if a person is doubtful about some sin, he should certainly mention this doubt when he mentions the sin. Otherwise the priest's judgment will be distorted (e.g. "I had bad thoughts, but I don't know if I took pleasure in them").

Examination of Conscience

In order to achieve a proper understanding of his sins and weaknesses a penitent must make a diligent examination of conscience. If one never or rarely commits a mortal sin and goes to confession regularly, he will know immediately whether or not he has any serious sin on his soul. A person would do well in not only glancing through the examination of conscience in the prayerbook, but also mentally running through his daily life and duties to discover failures and negligences. After noticing such instances, he will profitably try to figure out the causes of such relapses and see how he can remove the causes. This kind of penitent will spend more time finding the causes than in making a detailed examination of sins. In this way, he will find his deep-rooted tendencies and realize ways to counteract them. Thus the examination of conscience is not only a probe into past sins, but especially a search for remedies to overcome these sins.

Act of Contrition Firm Purpose of Amendment

(We will talk of these two together because they are usually present at the same time.) Although the penitent must make a good examination of conscience, the principal part of the preparation for confession is the sorrow for sin and firm intention never to sin again. The penitent should always make an act of contrition *before* going into the confessional. An "Act of Contrition" must be said, but one should certainly not be satisfied with merely saying a set formula. He should make a special effort to tell Our Lord in his own words how sorry he is and that with God's help he will never sin again. This is necessary because the mere examination of conscience does not elicit the forgiveness of God like the sorrow itself. God will not take away any sin for which we are not sorry; so the more perfect our sorrow, the more perfectly God remits the sin and the punishment due to sin. So remember that the pivotal point of any confession is the contrition and firm purpose of amendment. The more perfect these are, the more perfect the confession. Nevertheless, a person must not be *over* solicitous in making an act of contrition. If he really wants to be wary and really wants to avoid sin in the future, he has sufficient sorrow and purpose of amendment. A penitent does not have to *feel* this sorrow, and after the confession such a one should not worry and scruple about it.

Confession of Sins

Many penitents do not, or at least very seldom, commit mortal sin and often would be horrified at the idea of doing so. Their confessions are a lengthy list of faults and venial sins. Perhaps it is almost the same list every time. Such people of course get much grace from the sacrament, but they

could receive more. Instead of mentioning a whole list of such sins, it is more advisable to single out one or two more deliberate sins. For these the penitent will be more sincerely sorry and will have a firmer purpose of amendment. In this way the penitent will be able to make a more concentrated effort to overcome his faults one at a time. Many find it easier to overcome faults by attacking them in this way instead of all at one time. If a fault is deeply rooted and crops up every week, it is not good to mention the same sin in every confession. Rather the penitent ought to vary the one or two sins he confesses so that his confessions do not become mechanical. Meanwhile the penitent need have no fears that his remaining sins will not be taken away. Unconfessed venial sins are taken away in confession as long as the penitent is sorry for all his sins.

There is another very fruitful practice that many could profitably adopt. If a person has difficulty finding definite sins to confess or if he has the same sins for every confession, a penitent should add some sin or sins of his past life in the confession. In fact, it is good for most penitents to make a habit of doing this in every confession. In this way a person strengthens his sorrow and firm purpose of amendment.

The reason why many people do not confess in this way is lack of instruction, not in grade school but as they grew up. When children are taught to go to confession, it is more or less necessary that they be taught to confess *all* their venial sins. However, after a person has reached adulthood and is able to see his sins clearly and understand his main fault, he will often find it advantageous to change his manner of going to confession.

With these suggestions then, one's

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The Nature and Purpose of the Tertiary Vocation

by Thomas More MacDonald O.F.M.

It would seem from all that has been written lately that we are going to extremes when it comes to defining the purpose and object of the Third Order of Saint Francis.

1. There are those who stress personal sanctification to the almost total exclusion of the apostolate.
2. Others place too much stress on the lay apostolate and seem to neglect the interior life.

In my opinion the whole difficulty stems from a misconception of the essential message of the Gospel and by this very fact of the nature of the Third Order of Saint Francis.

There are many who say that the object of the Third Order of Saint Francis is the Gospel life. From this they immediately conclude that the Third Order is concerned only with the interior life, the personal sanctification of its members. They seem to equate the Gospel life and the interior life. In my humble opinion this is wrong?

WHAT IS THE OBJECT OR AIM OF THE HOLY GOSPEL?

Our Lord Himself gave us the answer very clearly when He said:

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it. Thou shalt love thy neighbor as thyself. ON THESE TWO COMMANDMENTS DEPEND THE WHOLE LAW AND THE PROPHETS." (Mt. 22, 37-39)

The very marrow, the essence of the Gospel is contained in these two commandments. The second deals specifically with the apostolate. It should therefore be evident that the apostolate is an essential part of the Gospel life.

"Faith without good works is dead" (James 2, 26). Since the Third Order of Saint Francis is the Gospel life, then essentially it is concerned with the love of God primarily but at the same time, although subordinate to the first, it includes the love of neighbor.

MY PLEA

Let us stop separating two things that go essentially together—the interior life and the apostolate. Let us not take one and ignore the other. Our Holy Father Pope Pius XII gives us the purpose, the nature and the aim of the Third Order of Saint Francis in his discourse entitled "The Franciscan Vision of Life," July 1, 1956, wherein he says:

1. "You must be, above all, a school of integral Christian Perfection."
This takes care of the first part of the essence of the Gospel life—the interior.
2. "You must be a school of fearless and prompt action for the building up of the Body of Christ."
This takes care of the second part of the Gospel life—the apostolate, the love of neighbor.

The Holy Father does not separate these two elements of the Gospel and Third Order life. Neither should we. If we do, we cannot possibly have the spirit of the Gospel. By this very fact neither can we have the true spirit, nature and aim of the Third Order of Saint Francis.

MY CONCLUSION

The apostolate, although secondary, is an integral part of the Gospel life.

The apostolate, although subordinate to the interior life, is an essential part of the Tertiary vocation.

It cannot therefore be ignored or neglected. Neither should it be given the first place to the detriment of personal sanctification.

Interview

by Albert Nimeth O.F.M.



Fr. Maximus Poppy O.F.M., past Executive Secretary of the Federated Tertiary Provinces of North America, has never remained in the realm of Third Order theory. During his 45 years as a priest he has always been a "local" director, even when he held such posts as "commissary" and "executive secretary." Everything he ever initiated—the T.O. in the U. S. owes much to him—

was always tried first on the local level before it was proposed for provincial or national adoption. Scattered across the country are men and women who have felt the force of his direction and have been fired by his enthusiasm and guidance.

Q. Spiritual direction for people genuinely concerned about growth in holiness and getting away from a kind of infantilism is presently getting a deal of attention. Do you think these good souls are getting sufficient attention?

A. Offhand and in self-defense, some are; too many, alas, are left to their own (sometimes harmful) devices. I am aware of this issue being discussed in clerical circles stimulated, perhaps, by a recent article in *Theology Digest* and *Guidance in Spiritual Direction* by Charles Hugo Doyle. It is all to the good that you raise this issue in our Third Order circles too, because our tertiaries are people whom we do know and who, uncomplainingly, deplore the lack of understanding and sympathy for their spiritual problems on the part of confessors. They even risk being regarded as peculiar, when really their critics are out of step.

Q. Am I to infer, then, that comparatively few priests qualify as spiritual directors? That is, competent to serve the needs of good people, over and above their essential ministrations as confessors?

A. Let me distinguish between individual direction and group

direction before answering point blank. We have on the one hand people willing to go beyond what is precept, striving to be virtuous. They vaguely suspect that progress and growth is possible on such a course. On the other hand there are priests who perhaps haven't the spiritual discernment to take into account these two levels of goodness when they deal with Tom, Dick and Harry. As a result they keep on operating correctly as confessors along the lines of Moral Theology.

Q. How account for this, supposing as we must, that in the seminary they had a look into Ascetical Theology, too? Who of us doesn't know the *Tanqueray* textbook?

A. The Germans have a word for it, "grau ist alle Theorie." This theoretical acquaintance with the laws of the spiritual life is in itself sterile unless it gets into the priest's blood. What I mean is, that if a priest does not purposefully pursue Christian perfection on his own; if he does not care to "launch out into the deep" beyond the normal calls for priestly goodness; if he does not give the principles of the spiritual life a try in his own life, will he be competent to guide those whose standard of excellence is virtue instead of the perennial question: "Father, is it a sin . . .?"

Q. Which leads me to conclude that individual spiritual coaching is not easy to come by if you are looking for it. What to do in the circumstances?

A. For one thing, if a system of spirituality, such as any one of the various Third Orders as well as the Oblates embody, were encouraged in yet more of our seminaries (including our own Franciscan ones) you would have a lot more priests ready to translate their theoretical knowledge of asceticism into terms of their own lives. A "natural" for the future spiritual director! The average priest wants sincerely to be a good confessor, an effective preacher and, no less, a spiritual director. I know of no better sales talk to seminarians and young priests on behalf of the Third Order than just this last ideal—its potentialities for spiritual counseling. Let us not forget about the Sisters in the parish set-up.

Let me add on this score of individual direction that there is another side of this coin. There *are* eccentrics, people who rate themselves as chosen souls, who seek the wrong kind of spiritual direction. Such have made many a priest shy away from the spiritual direction of individuals. Proof sufficient of the pitfalls is also the exaggerated importance sometimes attached to a given confessor—the indispensable confessor.

Q. You stress the limitations imposed in the area of individual direction. What are your ideas about group direction?

A. Broadly, this is a ready-made field and gives more scope to the average priest's zeal for rendering service to people who have the capacity for "the better gifts" (1 Cor. 12, 21).

At the lowest level, you have the standard parish society with its conventional chaplain or director in charge. People whom you can influence to agitate for more of the spiritual element injected into the meetings of these societies, their business, and into the motivation for chores required of them, could make themselves more vocal on behalf of better spiritual direction in the framework of their society. For example, the St. Vincent de Paul Society (according to its manual) has spiritual reading as the most important feature of its gatherings. Stoking the fires of men seeking an outlet for Christian charity in the works of mercy is spiritual direction of the purest water; and, it is open to any priest. What is more, such group direction would react on a priest's own spiritual life in a sort of virtuous circle. Ditto, for the Holy Name Society by exploiting the instrumentalities its own set-up supplies, even though we shouldn't frown upon the beer and pretzel come-on.

Q. You and I are at home in group direction. I mean, of course, of our tertiaries. Since, as you say, individual direction has its limitations and pitfalls, would you say that we have a ready-made instrument for group direction in the Third Order rule?

A. Three times, yes! because I could give you three solid reasons for my convictions.

First, you have in your Third Order rule *objective guidance* without the dangers of arbitrariness or the trial-and-error to which purely *personal direction* is liable. The Rule embodies the laws of the spiritual life for people in earnest about spiritual progress—one that is as good and better than second-rate personal guidance. By a steady diet of public instruction on the part of the Director using this blueprint and, occasionally, personalized coaching, the tertiaries must needs grow in the life of the spirit even though they are not aware of such a process. I would go as far as to say that for most of those guided by these objective norms the individual spiritual director is expendable.

Why? Because tertiaries who have voluntarily subscribed to their Rule learn *what* good works to do; *when* to do them—without the danger of going overboard on any one practice. Why? Not because certain practices appeal to them, but as a duty and in the spirit of obedience. And so, you get a balanced and sane spirituality built up over a lifetime instead of mere devotionism.

Add to this advantage the two built-in safety devices of the Rule that serve both as a gauge to progress and as a check-rein against back-sliding: I mean self-correction (Par. 10) and fraternal correction (Chapter III). And for good measure, if the Director knows the score, he will train his charges to recognize in frequent confession (Par. 5) the confession of devotion—this, more as a battle with faults than with sins.

That's something many a confessor has not the expertness to discern—the faulty sources of venial sins among good people.

- Q. Pardon me, but you seem to have a sense of mission on the subject.
- A. More's the pity if I didn't have it, what with an experience in group direction for well nigh 45 years. While I have no illusions about apple-sauce, I know what to make of a typical reaction to what I call the particularized instruction for tertiaries: "Why don't we get something like this in our own churches?"

The upshot of this is that I sell the Third Order to outsiders and new recruits on the thesis that a religious order supplies dependable guidance for the spiritual life, either forestalling or, if not too deep-rooted, correcting pious extravagances. To the oldsters I explain over and over, in as many variations, the *how of it*. That's to consolidate their convictions.

A final word for the benefit of tyros in Third Order directorship and, for that matter, of veterans too. The merest tyro in this field could, if he had no other resources, give out for the layman in translation (so to speak) the same laws of the spiritual life he is supposed to live by. Who can see an essential difference between Francis' rules for his three orders? Seeking these parallels is a never-ending source of sustained interest for the director himself. Particularized instruction!

But lacking this resourcefulness (before the days of Tertiary literature in our country, our pioneering Fathers did give of themselves) there is the inexhaustible quarry for spiritual guidance in Meyer's "The Primer of Perfection for All." The best crutch to lean on for filling in the blue print of the Rule and antidote to the deadening generalities too often set forth to the tertiaries instead of the particularized instruction—the kind they "go miles" to hear over and over again.

Take and Read

by Philip Marquard O.F.M.

ST. AUGUSTINE in the story of his life tells us that the turning point in his life came when he heard the words: "Tolle Lege, Take and Read." He picked up the Scriptures and read. There God spoke to him, and he launched a new life that has inspired countless souls.

St. Francis of Assisi was also a reader. To him the Holy Gospel was an open book. When he wished to know God's will, he went to the Gospel. There he drank deep and came forth utterly refreshed and sure of his next step.

To be an intelligent follower of St. Francis you too must be a reader. No, you are not to engage in idle reading. It is to be reading that is stimulating and profitable for Christ-like living.

Too Busy to Read

Too many persons follow the line of least resistance and read only what is shallow and light. Human nature left to itself is sidetracked into reading only the secular picture magazine, the daily newspaper, and other worldly publications that cater to curiosity and romantic or sensual interest. If you read at all, you know that the least amount of effort is required for this type of reading. In fact, even the tendencies of human nature promote this kind of reading. The proper name for this fault is sloth or laziness, which means unconcern about dangers and temptations, and unwillingness to make a slight effort to improve mind, heart, character and will.

It is necessary to look into your own soul and honestly ask yourself whether you so easily dismiss the idea of reading with the trite expression: "I am too busy, there is not time for it." We never have the time, unless we truly want it. Surely this is no excuse, since anyone has some time for reading. Once you really value reading as you

should, you will make the time for it. You cannot live spiritually and happily off the past continually. Sooner or later you grow stagnant as the spiritual and intellectual well within you goes dry.

Nor should you push aside all Catholic reading because what you sampled thus far has not appealed to you. You have not looked far enough. To judge all Catholic publications by one or the other unappealing experience is surely wrong. Temperamental and educational difficulties in people make it impossible for the same reading matter to satisfy all in the same degree. When you are so quick to reject all Catholic publications, you should do some soul searching for the insidious vice of pride. A proud person easily believes so much reading matter is beneath his intellectual ability.

On the other hand there are those people who do a great amount of spiritual reading, which has little effect on their lives. They read every good book that appears on the market, and you hear them readily say: "I read that book." These persons are actually not doing spiritual reading. It is more intellectual reading. There is a vice here too. It is the vice of intellectual greed. They are avid readers and devour almost any good book. But they fail to digest its contents. Just as food can be badly digested, so can reading. After all their reading they are still spiritually starved and confused. Their reading fails to influence their lives. When you read a book, it is vital to read it slowly and to be on the look out for gems that will be beneficial to your life. After reading a good book or periodical, you ought to ask yourself: "What did I get out of it?" It is certainly imperative to reread a certain chapter or paragraph that was especially striking. Then only will you

reap the good harvest from your reading.

The Grace of Reading

Spiritual reading, performed in the proper manner, is what is known as an exterior grace, because it is something that affects you exteriorly, like hearing a sermon or seeing a good example. Hence spiritual reading disposes you to receive grace. It is practically always the occasion, and a very important occasion, of grace in the true sense, interior actual grace. Actual grace gives divine light to your intellect and a divine impetus to your will. Hence through good reading you open yourself up, as it were, to God so that he can readily influence your intellect and will. It was in this way that St. Augustine was driven to start a new life closely knit to God's life. He finally came up with the conviction that he could be a better man, in fact be a saint. He thought within himself: "That man did it, that woman did it, why cannot you do it, Augustine?" As a result, with God's help, he did accomplish it. He shook off the mire of sin, and reached for the hand of God held out to him.

The conversion of St. Ignatius of Loyola is another example to the point. He had been wounded in both legs in defending of the citadel of Pampeluna against the French on May 20th in the year 1521. During his long weeks of convalescence at the castle of Loyola, he sought to while away his time with reading, and he called for some chivalrous romances, his favorite type of books. There were none available. He was given the lives of Christ and some of the saints instead. He fell to reading them in the same spirit in which he had been in the habit of reading the lives and feats of knights and military men. "Surprise", he said, "I were to rival the saint in fasting, that one in endurance

what other in pilgrimages." Thus the change was begun on his life, which culminated in sainthood.

Good spiritual reading does create an atmosphere for holiness. So many spiritual writers state that mortal sin cannot exist with the practice of spiritual reading done in the proper manner. If you read regularly you come to regard the slightest sin with disdain and the lightest occasion of sin with apprehension. Spiritual reading carries you to mental prayer or meditation. It makes you think about God and all that pertains to him, and you are led to question yourself about your own life and doings in relationship to God. This very naturally enriches your supernatural life or your participation in the life of God.

God's life consists in knowing and loving. You, by nature, are made to the image and likeness of God in so far as you have intellect and a free will, and you imitate God in the natural order to the extent in which you then think and love. But since you are baptized you are elevated to the state of sanctifying grace, and when you think and love under the influence of actual graces, you imitate the life of God in the supernatural order far more perfectly, so perfectly, in fact, that you are said by St. Peter to be a "partaker of the divine nature." Since spiritual reading, so to say, invites actual graces and is the occasion of supernatural light and inspiration, it may truly be said to nourish, stimulate, strengthen, and develop your supernatural life.

Read to Live

Spiritual reading makes you pray better and hence live better. The more you exercise yourself with spiritual reading, the better you will become. Hence you need to read habitually and regularly. This you can only do, if you discipline yourself. Self disci-

pline makes you seek and keep a regular time for this all important work. You will be forced to push much frivolous and worldly reading matter aside. You cannot read everything. You have not the time for it, nor is it always good for you. God gave you a conscience, a guide to follow. Your conscience, if formed properly, will whisper: "Stop, can't you see that this reading matter is whetting your curiosity for worldly or sinful things." Or it might say: "You slipped before on such reading, remember? And it was in a situation just like this one." Surely self-discipline or mortification plays a lively role here. Books and magazines can be booby traps, and you can turn out to be the boob.

Your tertiary rule also has something on reading. In the second chapter, article eight, it reads: "Let them not allow books or publications which are a menace to virtue, to be brought into their homes, or to be read by those under their care." This naturally implies that a tertiary should promote healthy literature and do all he can to spread its influence.

To accomplish this you require sufficient charity and zeal. Charity makes you interested in the souls of others, and zeal aids you in bringing this good influence into their lives. Catholic literature has far too few promoters or champions among Catholics. Figures prove this. Only about ten million copies of Catholic publications of all types are circulated among over thirty million Catholics in the United States. Because thousands of Catholics take more than one publication, and many Protestants are readers of Catholic papers and magazines, it is probably true that only about five or six million Catholics are reached by the Catholic Press today. Many of the five or six million readers are enthusiastic in their reading but not zealous enough

to encourage other Catholics and Protestants to read the same kind of material. There should be at least twenty million copies of Catholic publications circulated in the United States, instead of the ten million.

Franciscan Reading

As a Third Order member you have an obligation to keep yourself abreast with Third Order life today. Not to read along the lines of your Rule is to fall behind in your knowledge of the interpretation of it in light of conditions of the modern day. The FRANCISCAN HERALD AND FORUM is the official Third Order periodical and within its monthly covers you will

find inspiration, instruction, and information you need. Besides your personal reading of this and other Franciscan literature, you should be active in bringing it to the attention of other tertiaries. There is hardly a better birthday or Christmas gift than a subscription to our official periodical or some Franciscan literature. Besides, we now have a FRANCISCAN BOOK CLUB to keep us abreast of the best in Franciscan literature.

Once you are aware of the great good regular, spiritual reading is to your soul, you should be active in encouraging others to follow your example.

How Tertiaries and Friars in One Locality are...

Serving Christ

No. 3 Gunizelli St., Bologna, has something of a counterpart in Serra Center, 121 Golden Gate Ave., San Francisco, California. This operation includes St. Anthony Dining Room, seating 275, serving free meals to the needy, and filled four or five times each weekday noon. A free employment agency fitting people to jobs and vice versa. Two farms helping to supply the dining room with produce and providing rehabilitation for men. A Catholic Information Center, serving all inquiries of the city. A circulating library and reading room. A credit union and a maternity guild. A medical clinic in cooperation with St. Joseph's Hospital, served by some of the finest doctors in the city. A small residence for men, and the Madonna House and restaurant for women on low income. A clothing salvage operation for the missions and the poor in foreign countries. Regular series of lectures on Catholic doctrine . . . the purely artistic efforts of the Center have not been so successful: a splendidly staffed little theater movement died after a year. Maybe Americans aren't as culture hungry as Italians. But the motive—love of God and love of people for love of God—is the same.

THE WAY OF ST. FRANCIS, August 1958

Time-Clock Sorority

by Geraldine Liss Sell, Tertiary

THERE ARE NUMEROUS modern-day tragedies, but there is one that has always concerned me because I am so much a part of it, the modern American working girl.

You see us on the busses during the rush hour, streaming out of the stores on shopping nights, pouring out of the factory doors when the whistle blows. I watch the members of this sorority, held together by the common bond known as the time clock, and each appears as a ripple in a sea of expressionless femininity.

The picture certainly is not as gruesome as I have painted it, but the situation is one which needs serious thought and analysis. Before we start damning the class known as working girl or working woman, we will of course have to consider first, who these women are, and second, the type of job they hold.

Since the world owes no one a living, then obviously, the single woman must work. Likewise, we find widows, divorcees, women whose husbands are ill, women who are working for a special purpose, like paying a debt or taking a trip; and then, the women who work to get out of the house, away from the kids; and finally the women who just work.

They hold jobs of every type: factory, office, professional.

Now, obviously, there can be no criticism of the single working woman. She must support herself and that's that. If she didn't, then she would be subject to a lot of criticism and rightly so. The same holds true for widows, divorcees, and women who for some reason or other, shoulder the responsibility of a family.

Also we cannot find fault with the woman who is working only temporarily for a special purpose, like paying expenses. These, then, of necessity, must belong to the sisterhood of the time clock.

Now we have left one category, the woman who works to get out of the house or away from the children; in other words, the woman who should not work. They're all over the place, offices, factories, department stores. You hear them on the way to work, "Oh, I just don't know how my baby sitter stands it. They're my own kids and they drive me crazy." Or, "Well, you know, I thought I'd just work a little while after I was married, but the money is so good and we bought a lot of furniture, and well, we'd really like to have that stuff paid for be-

fore we get a car, and then, I suppose we could have a baby . . ."

And, "I don't know how people manage on one salary. Why, it takes both of ours just to make ends meet, between the baby-sitters, and the payments on this and that, and our liquor bill is always so high . . ."

Exaggerated? Maybe. But so they go on, day in and day out, to the same old stuffy office and the same old banging typewriters, or the same old crabby boss. And they wonder on the way home from the factory where they have pounded a machine all day, why there is so little joy in seeing their noisy children, why their patience is exhausted before their husbands come home. They just can't figure out why marriage has become drudgery. But what else can it be?

Follow this woman who works to get out of the house. She rises, races to get breakfast, lunches packed, dishes done, beds made. When she gets to work she's already tired. Almost always her job is one a machine could do, because no thinking is required. And when she leaves, she dashes home to prepare dinner, do dishes, straighten the house, and flop into bed dead. No time for her husband, no time for her children. And she's getting nervous. Yes, they have a nice house, but they are not home to enjoy it.

We have a rule that comes to mind here. "Let them be temperate in mode and manner of living." For a man who earns a living wage, and I don't mean \$10,000 a year, but merely enough to be comfortable on, to allow his wife to work, is backing down on his position as head of the family. God so intended that man would be the protector and supporter of the family, and many wives earn more than their husbands, causing them to feel inadequate in fulfilling

their responsibilities.

Many of these working wives have refused children in an effort to keep their freedom and contact with the outside world. But woman is not made this way, and it is in being "tied" to a family that she finds her true freedom. A thing can only be good when it fulfills the purpose for which it is made. If an orange tree bore bathtubs instead of oranges, we would discard it as no good. What then, shall a husband do with a wife who insists upon taking over his function as head of the family?

Another point of controversy is one which came very much to light during the recent recession. How many women are holding factory jobs which could belong to men collecting unemployment. Some women who met a war need 15 years ago continue to cling to the job which could have gone to some man returning from service. These women have seniority. These men do not. Therefore they are laid off and the women keep working along with their husbands, giving a household double paychecks, while others have none.

Certainly, some women hold professional jobs, teaching, nursing, social work, which can only be done by women. Many of these women are helping society greatly and are needed in their individual capacities. But the women who hold men's jobs, who work to get out of the house, are being unjust to society, to their families, and mostly to themselves. And this situation, if remedied by some common sense on the part of the people to blame, would do a great deal to help the tragedy of the modern American working girl.

No doubt some who read this fall into the category just raked.

"Let them be temperate in mode and manner of living."

Franciscan Charity in Credit and Collections

by Sister M. Christine, O.S.F.

Office Manager—St. Francis Hospital—Lynwood, California

THE TOPIC ASSIGNED to me is "Credits and Collections" perhaps because we have such a serious collection problem at St. Francis Hospital. Now that we are in full operation it is costing us about \$11,000 per day to run our hospital. This does not include amortization of our large mortgage. If it were not for the industrial area in which we are located and the insurance groups covering many thousands of employees, we could not continue. Fully 70% of our admissions are covered by some insurance plan. Since our greatest source of cash income is the insurance company, we have concentrated on how best to satisfy the many technicalities required to collect the maximum allowed us. Collection problems with the insured groups are just a matter of quickly and efficiently recording the necessary charges, filling in innumerable forms and waiting for payment. It is with the non-insured

groups that our real collection problem arises. It may startle you to know that our Reserve for Bad Debts is set at 2%. That is a high percentage and represents the bulk of our "slow" Accounts Receivable ledger. It is with those patients who have no insurance or who do not have the funds to take care of the "Patient's Part to Pay" that we can show the charity for which we have dedicated our lives.

The Sister-Nurse sees the Suffering Christ in the patient before her. We who work in offices see the Patient Christ in the worried man or woman asking us for "A Little Time On My Bill." Or perhaps we should make sure that they see the Understanding Christ in us—for Christ, too, was in business. On many occasions He, too, must have extended credit. How would He have treated this little woman with a sick husband and four children in grade school: Facing a

frightening future, how can we scold her because the family savings didn't stretch far enough to include our bill? No, rather, we talk of terms—easy ones to start "After He Gets Back To Work." Our term application blank is very simple—too simple perhaps—but in this day and age everything is on the installment plan, sickness, death and even babies. For those who sincerely intend to pay their bill, even a signature is superfluous and for those who intend *not* to pay, all the credit information in the world won't produce a dollar to apply on the bill. However, term payments are the solution to many a big bill. We have no carrying charge—in fact in certain cases, we promise a discount for regularity. Every Christmas since the hospital opened, we have granted allowances to worthy cases. We write a letter on Christmas stationery advising them that because of their faithfulness, the Administrator has allowed a Christmas discount. We do this in extreme hardship cases and for those who are gallantly fighting their way through a huge indebtedness. We place their gratitude with ours at the feet of the Christ-Child on Christmas morning.

The most important part of term arrangements, in our opinion, is a friendly interview. Most people are frightened at the thought of a credit interview—the sight of a Sister behind the desk is enough to throw them into a panic. A Sister in arranging for terms must remember that credit comes from *Credo*—I believe, too, that Christ has sent him to us for some reason or another—maybe only to dispel the fear of talking to a religious, but maybe for a word of sympathy or encouragement. We will never know what an impression either for good or for evil we make on a layman. We can be most businesslike

too and this is expected, not resented. The ordinary prying questions must be asked in a friendly manner, not severely. If children are present a few words and the gift of a sucker or holy card can break down reserve and often leads to confidences. Unfortunately, in a big hospital, it is impossible for a Sister to see all who need credit and one of our important tasks is to train our employees to do this the "Franciscan Way," the way of friendliness, courtesy, and genuinely sincere interest. Sometimes we succeed, many times we fail, but the resulting harshness, if any, does not shock if it comes from a lay employee as it would if it were to come from a Sister.

I am sure that all of you read Father Brian's letters to Sister Michaelleen monthly in *HOSPITAL PROGRESS*. A sentence from one of them is most comforting to Credit Managers—he said "Remember, Sister, some of your bills the angels are supposed to collect." Our ledgers are full of such celestial collection material and when the totals get larger and larger and we must purchase more trays for storing the cards, we must pause frequently and remember that we are not operating a hospital to show a good balance sheet, nor to make the headlines with the unusual, but we are trying to do God's Holy Will in ministering to His sick. We were never promised prosperity, but we were promised Christ's abiding presence. Somehow or another at the proper moment enough funds arrive to make that payment, or we receive the necessary grace to face that creditor and present our own plea for a little more time. We should never sacrifice the warmth, the love and the courtesy of our Franciscan spirituality for impersonal efficiency and a bank balance.

St. Francis is the ideal leader for a

Business Office, because he always did the necessary in a different way—the final receipt after a long series of payments marked “Thank You” is necessary, but the different way is to hand-write in full, “Thank you and God Bless You! The Sisters.” An endorsement on the back of checks is necessary, but to stamp the face of the check, way up in a prominent corner with the words “Thank You God” is different and may send a prayer of

thanksgiving from the bank teller, the insurance clerk or the housewife who sorts those checks. In this busy world it is necessary to prepare mail in the modern way with a postage meter, but the different way is to have the advertising stamp say “How Often Today Have You Said Thank You, God.” There are so many little things we can do—even a “God Bless You” when we hand out change can show that as St. Francis loved, so do we. ●

FRANCISCAN MARTYRS MEMORIAL

A low, flat-topper hill overlooking Nagasaki harbor is a spot hallowed to Catholics the world over. It is Tateyama, better known as the Mount of Martyrs, where 26 protomartyrs of Japan were crucified on February 5, 1597. To commemorate the 361st anniversary of their martyrdom work has begun on a stone and metal monument depicting the crucifixion in life-size figures. Cost of the \$25,000 memorial is being borne equally by the city of Nagasaki and Catholics throughout Japan. The martyrs included six Franciscan priests, three Jesuits and 17 Japanese lay Catholics.

THE SINGING COMMERCIAL

A Franciscan priest has his own solution for financing a new church in Leiden, in West Holland.

Fr. Auxentius van Schalen O.F.M., who has a trained singing voice, arranged with a recording company at The Hague to record four songs which he sang, accompanied by A. Martijin, a church organist from Leiden.

Fr. van Schalen sang Handel's “Largo,” Cesar Franck's “Panis Angelicus” and “Nocturne,” and Hubert Cuyper's “Ave Maria.”

Profits from the sale of the recording will be used to finance construction of the new church.

FRANCISCAN HERALD PRESS FALL PUBLICATIONS—1958

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RICHES AND THE SPIRIT

by Stephane J. Piat O.F.M.

Father Piat has brought Christ's teaching on poverty and money and wealth into focus in this book, and he has carefully attuned the ears of the readers' souls to the message on money, difficult or realization, however accustomed our ears may be to the sound of the message itself. A book to awaken the bourgeois soul who finds wealth and blessing reciprocal rewards.

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THE MYSTERY OF LOVE FOR THE SINGLE

by Dominic Unger O.F.M.Cap. Ph.D.

We have been used to thinking of "states of life" as roughly divided into married and religious. This book is the first full length treatment of the single, dedicated state as distinctive and in keeping with the Church's tradition and teachings, especially of our present Holy Father. A much needed book.

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THE MARROW OF THE GOSPEL

by Cajetan Esser O.F.M., Lothar Hardig O.F.M.; translated from the German and adapted by Ignatius Brady O.F.M. Ph.D.

A thorough explanation of the history and spirit of the Rule of St. Francis of Assisi which has been referred to by Pope Leo XIII as "The Marrow of the Gospel." This explanation is less caonical than ascetical.

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FIFTY ANIMAL STORIES

by Raphael Brown

From the earliest sources for the life of St. Francis, Mr. Brown has drawn fifty stories of St. Francis' dealings with animals. Some of these are published for the first time in English. Charming vignettes that have endeared St. Francis to millions. Illustrated.

Ready November \$2.50

DAY DAWNS IN THE WEST

by Liam Brophy Ph.D.

Dr. Liam Brophy is a graduate of Louvain University who has written for foreign and American periodicals for several years. This is a collection of some of his essays which deal with modern problems applying the ideals of St. Francis for their solution. He has a penetrating grasp of history, philosophy and theology, and his devotion to the Franciscan school of thought make this book both scholarly and eminently practical.

Ready December \$3.50

HERALDS OF THE KING

by Marion A. H. Habig O.F.M.

Heralds of the King commemorates the centennial of Sacred Heart Province of the Order of Friars Minor whose territory is the Mississippi Valley. It is a monumental work of over 1,100 pages, fully documented, 64 pages of pictures, appendices and index. A valuable contribution to the history of the Catholic Church in America.

\$16.50

VOCATION OF THE SICK

by Benedict Leutenegger O.F.M.

"I make up in my body those things that are lacking to the sufferings of Christ," St. Paul says. How can the sick join their sufferings to the sufferings of Christ? This pamphlet tells them how—and how not to waste suffering!

15 cents

A Brother Who is Helped by a Brother!

Father Nathaniel Sontag O.F.M.Cap. recounts the work of his Third Order fraternity at St. Peter's Church, Ft. Wayne, Indiana during the floods in Peru and Marion, Indiana during the month of June. In both places tertiaries were victims, and in both places tertiaries were outstanding in exercising the corporal and spiritual works of mercy.

On June 13, Mrs. Giere received an S.O.S. call from Father Hermes O.F.M.Cap, director of the Marion, Indiana Third Order fraternity. She immediately cancelled a planned week-end trip and spent the rest of the day until 11:00 p.m. in phoning. The response was wonderful.

By 5:00 p.m. Saturday, June 14, enough clothing was gathered to fill a van; and it was picked up by Mr. Everett Eakins, a Marion tertiary in charge of distribution. The St. Vincent De Paul Society gave about 200 lbs. of clothing as well as 50 pairs of shoes. The Catholic Welfare League, under the presidency of Mrs. Ella Carmer, was also very generous, as were many other tertiaries, neighbors and friends.

From the Third Order fraternity in Marion, Indiana came this note of thanks to Father Nathaniel:

"We wish to thank you and all the tertiaries for their most generous help in donating clothing and money for the relief of our recent flood victims.

"It took many hours to process the clothing and keep things in order, but I know we all have been repaid by God's gratitude.

"The money was spent for undergarments for the little children and without this help conditions would have been very serious."

Here is a fine example of Franciscan Brotherhood which ought to be duplicated in a thousand different ways!

CONFESSION

(Continued from page 294)

confession will be very simple and short, something like this: "My last confession was (about so long ago). Since my last confession I accuse myself of this or that sin and in this confession I wish to include all the sins of my past life especially this sin or against that virtue."

Penance

There is little to say on the subject of "penance" except that some have a very mistaken notion. A penitent does not have to perform his penance before going to Holy Communion. It is good to perform the penance immediately, but it is not necessary as long as there is no danger of forgetting it.

St. Philip Neri wanted his followers to go to confession every day. Why did he want this? St. Philip realized the great benefit we can derive from confession, the great help it is in striving for perfection. But if we wish to receive these benefits we can examine our manner of going to confession. If we confess properly, we will be keeping ourselves constantly on the road to perfection. •



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GUIDELINES TO GOD

by Albert J. Nimeth O.F.M.

AM I RIGHT OR WRONG when I say that too many who make use of the daily examination of conscience do the job only half way? We are content with knowing what wrong we have done and how often. Then of course, we tell God we are sorry. So far so good. But that is not far enough.

Suppose we are using the daily examination of conscience to get rid of a bad habit. You can't simply tear out a bad habit and leave a vacuum. Something has to be put in its place.

Here the positive side of the daily examen comes in. Select the virtue that is opposed to the habit you are trying to eradicate. For example, suppose the problem is uncharitable gossip. The opposite is not merely stopping uncharitable gossip but to make it a practice to say something kind and good. If the problem is pride, select humility. If it is laziness, select zeal for performing one's duty, and so on.

Now get to work. We make it a point each morning to remind ourselves that we are going to work on this particular virtue, not any old virtue, but this *particular one*. We try to foresee the opportunities we will have of practicing that virtue. We try also to foresee the difficulties we may meet with in the performance of that

virtue and decide how we will cope with them.

Come time for our examination of conscience, we do not ask ourselves merely how many times we have failed but also how many times we have practiced that particular virtue. The next morning we begin anew and that evening we repeat our check up. Our aim each day is to decrease the number of failings, but more important, to increase the times we have practiced that virtue.

We may stick with the one virtue for an indefinite length of time. Time is not important. What is important is that we be specific. We all have a vague intention of being good and doing good. How seldom does it materialize. Because it is so intangible, it does not crystallize.

What we are trying to do by the daily examination of conscience is build up good habits — by selling ourselves each day on the advisability of that particular line of action we will acquire the habit. Thus link by link we will forge a chain that will bind us to God and serve as a life line for pulling ourselves to safety on the eternal shores. Since so many actions in our lives are done out of habit, why not do them from good habits. It is just as easy and more profitable.

Virtues of St. Francis

“As We Forgive Those...”



MOST OF US JUST LOVE to "forgive." We get a certain sadistic pleasure out of having someone grovel at our feet with admissions of wrong, stupidity, maliciousness, etc., and begging pardon. Obviously "forgiving" under such circumstances is far from the Christian spirit of forgiveness. What is the true spirit of forgiveness which is so much a part of the Franciscan attitude?

First of all, the very notion of forgiveness implies that some objective injury or injustice has been inflicted. Some right of our's has been violated and now that the violator is repentant and acknowledges that he has "stolen" something from us, we can choose to condone his action and restore the equilibrium that should exist between human beings. We can hardly "forgive" a man for liking strawberry ice cream when we like chocolate, for voting Republican when we think the only sane politicians are Democrats. We cannot "forgive" a man for exercising, contrary to our wishes and expectations, a right he has. Strictly speaking we cannot forgive a man who has actually violated our rights but deliberately, thinking within himself that what he did was justified. To be in a position to forgive, some *right of ours* must have been culpably violated by another.

Assuming a true injury then, the Christian must proceed to forgive. By his action the adversary has somehow wronged us and consequently is in our debt. He owes us something. By forgiving him we remove this state of indebtedness and restore him to equality and free communication with us. The previous status is restored. This does not rule out our taking precautions against the future. If our recent experience has taught us that the person involved cannot be trusted under cer-

tain conditions, we certainly can utilize this knowledge for our protection. But it must not disturb our attitude toward him, aside from sadness over his character weakness. We must still embrace him in charity, extend to him kindness and warmth. The feeling of conflict must be eliminated.

Ignoring the injury is not the same as forgiving. Sometimes out of weakness, sometimes out of unrecognized cruelty, we choose to eschew any reference to the incident and carry on as though nothing had happened. We are not restoring the equilibrium this way. In reality we are preserving the other's status as debtor. We may secretly delight in this while somehow or other interpreting it as virtue in ourselves.

Moreover, there are times when duty demands that we require an admission of wrong on the part of the other. The honor of our position may demand it, as in the case of a parent or civil or religious superior. Charity toward the aggressor may demand it. If we were to let the matter pass he might continue in his way. Charity to the community may demand it lest he go on to injure others. Sometimes the nature of his aggression may demand it. If he is interfering with our freedom or with our higher obligations, we must remonstrate. But always preserving our dislike of conflict and our inner peace.

Therefore, before proceeding to demand redress we have to check our-

by Xavier Carroll O.F.M.

selves. We have to study the matter as dispassionately as possible, place ourselves in the antagonist's position and see whether or not a genuine right of ours has been infringed upon or merely a supposed right.

Secondly, we must judge whether or not the matter is of such consequence as to justify the danger of strife and rancour. If then we decide the situation is such that we must go ahead with our demand, then, securing our inward peace, we must strive to free ourselves from any need for personal satisfaction in the admission of wrong. We must bring ourselves to the position that personally, aside from higher considerations, we are ready to renounce the right of ours that has been challenged.

This is the crucial point. If we can succeed at this, then we can proceed without any bitterness or enmity. Our adversary will be aware of a charitable kindness we hold for him, though we remain grieved at his injuring us and our need to demand redress. The genuine motive of our demand must be the more profound needs of justice or higher charity. This is hard to come by. What so often happens is

we feel keenly that the range of our rights has been invaded and we thirst for personal vindication. To rationalize this vindictiveness we go hunting for laudable motives—which often can be found. Then we proceed with the enthusiasm of a crusader. To have the spirit of Christian forgiveness, it is not sufficient that our correction or demand for apology can be justified by some reason of justice or charity. It is required that *this* reason truly be the thing that is moving us to press our demand, or at least be the most influential motive in our demand. It must set the theme of the matter. When the correction flows from personal sensitiveness, no matter how many valid reasons can be found to justify, nay, demand it, the action can find no place in the Christian scheme.

The spirit of forgiveness as described, is a strong virile thing. It is the trademark of an honest, humble man. It distinguishes the man who has the courage to defend what must be defended, to tolerate what ought to be tolerated, and the perception to know the difference.

YOUNG GIRLS, have you completed the eighth grade and desire to become a Sister? Come to our **ASPIRANT SCHOOL** and be one of our **FUTURE FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION** while you are acquiring your high school credits. Write: Reverend Mother General, St. Mary of the Angels Convent, 1000 - 30th Street, Rock Island, Illinois.

BOOKS

Rural Life Prayer Book, National Catholic Rural Life Conference, \$3.75.

When the National Catholic Rural Conference was established in 1923, Bishop Vehrle remarked: "There is something almost sacramental about the life of the rural family." Since its beginning the Conference has issued manuals for the development of the material and social aspects of the movements. Here is a manual that expresses the religious foundation and spiritual aspiration of the movement. Another *Catholic Prayer Book* by Dale Francis of Our Sunday Visitor staff (50c) appears as paperback edition. Bound in water-resistant, black, simulated leather the book contains Catholic prayers for every occasion, e.g., the creed in prayer, prayers to the saints, the sacraments in prayer, prayers for the family. Thomas Merton provided the introduction.

Life at My Fingertips, Robert Smithdas, Doubleday, \$4.00.

This is an inspiring book to say the least. Robert Smithdas tells a moving story of his struggles to overcome his deaf-blind handicap and become the second deaf-blind person to gain a college education. There is no self-pity nor is there any self-praise. He accepts his obstacles as a matter of fact. The skills that he developed are amazing. The activity he indulged in would exhaust a person with all his faculties. The book is not without humor. He tells of the time when his philosophy professor caught him reading a detective book—in Braille. There was the time when he spent a whole evening typing an assignment only to discover that there was no ribbon in the machine. At present Mr. Smithdas is a public-relations counselor and lecturer. In an average year he will speak about 250 times, to groups totaling over 112,000 people. Recently he has taken a position as consultant to the

World Council of the Blind, an agency set up by the United Nations. A very rewarding book.

The Saints, Edited by John Coulson, Hawthorne, \$12.95.

A concise biographical dictionary—that is the subtitle, but the book is more than that. It is a book more for browsing than for reference. It is not a mere catalogue of dates and facts. The main entries have been written by a leading authority, by such writers as Rev. Francis Courtney S.J., Christopher Hollis, Arnold Lunn, Evelyn Waugh. Certain saints have been treated as representative of a class. Thus even though the early martyrs have been listed, one or the other is singled out to give us an idea of the trials, tortures and executions they under went. In other instances certain recurring theological references have been treated at length in the lives of particular saints, for example, the life of James the Less deals with the question of the "brethren of Christ." The book is full of pictures by the great masters.

What Every Bride and Groom Should Know, Buetow, Bruce, 75 cents.

This series of instructions is brief enough to enable the priest to insist that couples contemplating marriage study them, and clear enough for persons of almost any educational background to understand them. Besides the basic instructions on the nature of marriage, the mutual obligations of husband and wife, and the obligations of children, the booklet includes pertinent quotations from Scripture, papal pronouncements and particularly the liturgy of marriage. There is also an interesting "self-rating scale for Catholic parents."

Union in Marital Love, Marc Oraison, Macmillan, \$3.00.

The author of this book is a priest as well as a doctor of medicine. With his

knowledge of theology and medicine, he reappraises the problems of marriage in a frank and critical way. The book devotes a great deal of space to sex. The subject, however, is treated with extreme reverence. Its truly sacred and sublime character is emphasized. He insists that sex be given its rightful place in the function of love. The major concern of the author is the spiritual significance of sex as an integral part of Christian charity, a privileged means of sharing in the creative powers of God. The book is written on a high level and demands serious concentration. Teen agers who could profit by the book are not likely to stick with it to the end. There are constant references to modern functional psychology, to clinical experiments which give the book added value in helping with present day problems. We should think that those actively engaged in Cana work will find this book of special assistance. ●

The Saints and Our Children, Mary R. Newland, Kenedy, \$3.95.

The title may be a bit misleading. This book is written primarily for parents, not for children. Indirectly, of course, it is intended for the children in as much as the parents will use it to help mold character and form ideals. It is a clever device which can produce very desirable results. There are pages and pages of good advice to parents from St. Thomas More, for example, on preventing pride and vain-glory in children, on parental duty, on dangers to chastity. St. Philip Neri has some suggestions for people who have nothing to do. There are stories of saints that children love to hear about—St. Catherine of Siena, the Little Flower. The last section contains twenty stories from the lives of the saints to aid parents to impress particular virtue. These are short and not without humor and will effectively demonstrate the human side of the saints.

Mary and Christian Life, F. J. Melvin, C.M., Macmillan, \$2.50.

Mary and Christian Life is a brief compendium of Mariology. It begins by pointing out the essence of Marian devotion. "Devotion is the disposition to honor and serve the object of our affection. It is the outcome of love and esteem. It is manifested through confident prayer.

More than anything it will blossom forth in imitation." The author phrases it thus: "A short and compact definition of devotion to Mary might be 'the imitation of Christ.' It means that all devotion to her is, to some extent, the imitation of her Divine Son." The chief virtues of Mary are analyzed and pointed up as necessary elements in a truly Christian character. What is more the author indicates the means to acquire and practice these virtues. The special stress of the book is devotion of the Miraculous Medal Novena. There are thirty-three short chapters, each of which is full of inspiration. ●

St. Francis de Sales, Katherine Bregy, Bruce \$2.95.

It is always important to place the saints in their proper historical setting. 1567-1622, the span of Francis' life, touched on a turbulent segment of history. It was a violent and contentious era. Henry III and IV were assassinated, Luther's influence was gathering momentum and Calvin was active in Francis' homeland. To people of this hectic age, Francis preached pardon and peace. To an age of worldliness he preached detachment and love for the poor. When the doctrine and authority of the Church was under constant fire, Francis held the fort. His role was to undo the damage of the so-called Reformation and to reform the conditions that spawned the Reformation. To this task Francis brought a great capacity for patient labor, a big heart for the mislead heretic and a formidable mind for combat. Early in life his sanctity became evident to those who came under his influence. Like every true man of God, he was a man of courage. This was proved by the fact that single-handedly he carried the crusade for truth in Thonon, the capital of Chablais which was the very heart of the enemy stronghold. The writings of St. Francis de Sales grew directly out of the demand of these times. His famous "Introduction to the Devout Life" developed from actual advice given to a group of women. His Treatise on the Love of God resulted from conferences given to the Visitation Nuns. All these facts the author brings out in a warm personal way so that the man about whom she writes comes through with all his engaging charm—the gentle man Saint.

ITEMS of INTEREST

tron of the Unemployed Brother Everard Witte O.F.M.—Little Brother—to thousands of his clients, has answered many prayers of the unemployed. Most of his life as a Franciscan lay brother was spent in a little town of Megen, in southern Holland, as the friary porter. Less than two years after his death in 1950, over 377 cases of his intercession were officially recorded. The people of Megen had no doubts about the sanctity of Little Brother. The rest of Holland heard of Little Brother when the famous radio-priest, Father Gilbert Lohuis, told of the prodigies coming out of Megen. Brother Everard (John) Witte was born July 24, 1868, the fourth of eleven children. His father owned a substantial brewing business and he expected his son to follow him in the business. John had other dreams. He spent four years in a minor seminary, but finally gave it up as too difficult for him. He then apprenticed himself to the portrait painter, Klazener. His innate skill soon made it possible for him to paint and decorate several churches. Then suddenly he asked to be admitted as a lay brother in the Franciscan Friary. His portrait days were over; now he took up his post as porter. Years went by. Calls at the door for Brother Everard—Little Brother—became ever more frequent. Would Little Brother say a prayer? Would Little Brother pray for me? Since his death, thousands of pilgrims came to visit Everard's grave. And letters continue to pour in, bearing witness to the wonderful way the Little Brother has with God. And, strangely, many of them emphasize the particularly sympathetic ear Everard has for the unemployed. The people of Megen have no doubt that Brother Everard is a saint. The people of the rest of the world are just beginning to hear about him. •

Lives of the Saints—By Phone Tertiary Robert W. Ward, a member of St. Joseph Fraternity, St. Francis Retreat House, Hinsdale, Illinois, started a unique telephone service in Chicago a little over a year ago;

it has spread to more than 50 midwest communities. "Lives of the Saints" by telephone. To 34 year old Ward, father of 10 children, this phone service is an apostolate, and only a part of his use of the telephone to sell a variety of things from groceries to religion.

"Lives of the Saints" works in the same fashion as the telephone time or weather service. You dial a certain number and listen. . . . The voice at the other end gives a thumb nail account of the saint of the day, the virtues practiced by the saint and the inspiration to be drawn from the life. Each day the message is changed. Something like 15 million calls have been received by the program throughout the Midwest since it began.

And the idea began with Ward's use of the telephone to provide Chicago's big department stores and grocery chains with a means of advertising. "People read newspapers to see what was being sold, as well as to get the news," Ward said. "I felt sure they'd pay the price of a phone call to get the same information."

He took his idea to the Illinois Bell Telephone Co. They thought it was a fine idea—but they raised a serious question. "How are you going to do it? We don't have a machine that will automatically answer the phone and deliver a message." Soon a machine was developed that met Ward's needs. Stores whose bargains were being plugged paid for the service. Then Ward developed the idea of offering stock market reports by a telephone service—faster than the newspapers could give it. Then other services were developed into a business.

Finally, "Lives of the Saints" came into being, sponsored by such organizations as DaPrato Statuary Co. and the John Sexton & Co. (Thomas W. Sexton belongs to the same Third Order Fraternity as Bob Ward). From Chicago the idea spread. People by the thousands were calling WEBster 9-1515.

A bold apostolate is now in operation due to the vision and zeal—and perseverance—of a young tertiary. •

Father Cyril Wagner O.F.M.—Released by Reds Everyone in the U. S. saw the news that Father Cyril Wagner O.F.M. (Province 5) and Maryknoll Fr. Joseph P. McCormack were released by the Chinese Reds on June 15 after spending five years in Communist jails. Five years to the day. They were taken prisoners at midnight, June 15, 1953. These two priests represent the last of the foreign missionaries to leave China. Since the Red regime took over, over 2,000 foreign missionaries have been expelled, jailed or killed. Of these, some 800 Franciscans of the Order of Friars Minor. The pattern of treatment was the same for these priests as for the many others who have languished in Red jails. Constant and unceasing questioning. Accusations of being imperialists, black marketers, spys for the U. S. government. Father Wagner, sick and weak, could hardly walk when he came off the ship in Hong Kong. A great part of the past two years were spent on his back, due to undernourishment and frequent and severe attacks of asthma. The chief charge against Father Wagner was that of spying. As Procurator for the Franciscan Missions in central China, he received letters from all parts of Central China: requests for money, for materials. There was information in these letters said the Reds, which was relayed to the U. S. via Franciscan Father Fulgence Gross (who also spent five years in Red prisons, released last year) who was an auxiliary Navy chaplain Tsingtao. Up until the very last day of his imprisonment, Father Wagner said, the Reds tried to get a confession from him, tried to get him to implicate others. The cells in which the priests were kept were tiny hovels, intended for two prisoners but into which four or five were crowded. There was no furniture: the prisoners sat on the floor, ate on the floor and slept on the floor. They were forbidden to talk to each other. There was nothing to do, but to sit. Penalties for violators. And there was little sanitation. The priests were put in cells with three or more Chinese prisoners. Hopes for release were constantly raised—and shattered.

Out of these dry martyrdoms, God must surely be sowing the seed of many new Christians! •

Jose Mojica Sees Rise in Vocations From Mexico City the Los Angeles *Tidings* re-

ported that Father Jose Maria de Guadalupe Mojica O.F.M. sees a new age coming which will witness more and more mature persons entering the religious life. Fr. Mojica, who won fame in film and operaworld as Jose Mojica, is now secretary for the Work of Vocations of the Order of Friars Minor in Latin America.

Gray-haired and slightly hard of hearing but still youthful in appearance, Fr. Jose said that people everywhere are experiencing disillusionment and disappointment but this merely foreshadows "the great age of vocations to come."

Young people, he explained, are faced on all sides with the glamour of material possessions and many try to share in "a luxurious and sensually-satisfying life." "But if you will remember," he continued, "humanity has always gone through ages of questioning and we are in one today. Many of the great saints found their vocation through disappointment. We are now about to see the same kind of resurgence of many saints—people who will find their vocation in maturity, having known the world and found it can well be left behind."

Father Jose said the great numbers of people in mental hospitals, under psychiatric care, suffering from so-called psychosomatic diseases, sunk in apathy or slavery to drugs or alcohol, is proof that material things do not bring real happiness.

"On the other hand," he said, "material things can be terribly disappointing. Out of this disappointment and disillusion comes questioning and seeking. The time is now far off when an upsurge of faith and vocations will usher in a new age of saints. God has left Fr. Jose his voice, he said, and "I use it in my work of finding and fostering vocations."

Some years ago, in obedience to his superiors, the former star wrote the story of his life. The book, entitled "Yo Pecador" (I, a Sinner), is now being translated into English by Franchon Royer, a well-known Catholic writer.

Fr. Jose's life is also to be made into a film, with the priest himself doing the singing in the sound track. He renounced his film career in 1942 to join the Franciscans and was ordained in July, 1948, by the late Juan Cardinal Guevara, Archbishop of Lima, Peru. The present Archbishop of Lima and primate of Peru is the Most Rev. Juan Landazuri Ricketts O.F.M. who was recently in the United States to speak at the International Serra Convent

held in Chicago in June. •
The Mission of Lima The weekly Jesuit magazine *America* carried an article under the same title (June 28, 1958) on the work of the Most Rev. Juan Landazuri Ricketts O.F.M. in Lima. Archbishop Landazuri is a vigorous and humble man who became Archbishop of Lima in a spectacular rise. In 1936 he was elected provincial of the Peruvian Province of St. Francis Solanus; 10 years later he was elected Definitor General to represent Latin America at the 10th O.F.M. Curia. In 1952, at the age of 39, he was made co-adjutor Archbishop of Lima and in 1955 Peru's primate.
 In July 1957 the Archbishop called together a number of his pastors to prepare with them the "Mission of Lima," an offensive against the physical and spiritual neglect of unfortunate families—over 200,000 constitute who have flocked to Lima in the last ten years. There never had been parishes in those flat lands occupied by what was then forming about one-fifth of the city's population. And there was neither the money nor money to put up what we normally understand by Church buildings. Besides, Peru suffers from an unbelievable shortage of priests. (Archbishop Landazuri told your editor that Archbishop Cushing has promised him ten priests to take over 20 parishes in Lima and part of a Peruvian prelacy).
 To care for the slums immediately, therefore, the Archbishop called not only his diocesan priests, but on the religious and city as well. Two young French priests, Brothers, Fathers Gerard and Paul Protain, S.S.R., who had lived through the housing shortage in postwar France and who had seen the work of the Abbe Pierre in Paris, were the spearhead of the Archbishop's advance against the slums. Nine Irish Columbian priests, a Mercedarian, several Jesuits, Marianists, Maryknollers, Oblates of St. Joseph, Carmelites and Franciscans are now working among this population which really requires ten times their number. An archdiocesan office has been

set up to oversee the project, and it is hoped that an auxiliary bishop may be named to care for this ninth part of the archdiocesan population.

One center, Villa Maria, has been completed; others are now abuilding. Funds came from the Mission to Lima drive and from the residents themselves.

When the 1958 pastoral letter of the Peruvian hierarchy, on a just wage, was issued on January 25, it asked that the rights of the poor be protected, "among which must be included housing, that is, a home." Since then Archbishop Landazuri, like the other bishops of Peru, has received many letters of thanks for that pastoral. One letter ended: "Once again the Church, through her bishops, identifies herself with the sufferings of the working class. (Signed) A worker in the Santa Maria Cotton Mill." That mill is just three blocks from the *barriada* called the *Primero de Mayo*. There, as in other slums of Lima, the archbishop's work is known and appreciated. •

Acknowledgement to Brother Simon From the many letters which constantly come to our office acknowledging favors received through the intercession of Brother Simon Van Ackeren O.F.M., we publish the following: "I wish to publish a favor received through the intercession of Brother Simon Van Ackeren. I was fast becoming a victim of arthritis. I turned to Bro. Simon, made three consecutive novenas to him and had a Mass offered. The trouble now has nearly completely left me. I wish to thank him publicly for the improvement he has obtained for me so far. (Signed) Rose Brockhans, Humphrey, Nebraska."

Brother Simon was a tertiary lay brother who died a holy death at St. Joseph Seminary, Teutopolis, Illinois in May 1938. Father Philip Marquard O.F.M. has written his life in a little pamphlet entitled "On Crutches to Heaven" (5¢) published by Franciscan Herald Press. Prayer leaflets also available free of charge.

ROYAL JELLY

ROYAL JELLY CAPSULES. Month's Supply; regular \$9.00 value, special \$5.95. 90 day supply, special \$14.85. "Api-Vitalex" - Dept. FH-8, Box 6674, Dallas 19, Texas.

Treasurer's Report

Office of the Treasurer 825 Academy Ave. Cincinnati 5, Ohio

Dear Father:

The enclosed financial report of the Federated Provinces of the Third Order of St. Francis in North America for the year 1957, again reflects an improvement over the previous year.

Per Capita Contributions on the Supplement Sheet appear opposite the year you designated for these offerings; other contributions apply to 1957. Should any of these figures disagree with your records, please report the discrepancy as soon as possible.

We had hoped that every Tertiary Province would be represented on this report; but, you, who are not represented, must have some good reason for not supporting the Federated Organization. Perhaps, you will be along with us this year!

Thank you for your fine cooperation during 1957. This spirit repays a fellow for his efforts and encourages him to know and love those with whom he works. Please continue to help us enjoy our chores; and remember us in your prayers.

Asking God and St. Francis to bless you always, I remain

Faternally yours,

T.O.S.F. in N.A.

/s/ BILL CORCORAN

Tertiary Treasurer

wc:ms

THE THIRD ORDER OF ST. FRANCIS IN NORTH AMERICA Financial Report

January 1, 1957 to December 31, 1957

BALANCE, January 1, 1957..... \$ 13,010.7

RECEIPTS:

Per Capita Contributions	\$ 11,231.27
Hour of St. Francis Radio Donations	21,051.88
Hour of St. Francis Sponsorships	225.00
Federation Publications	15.00
Sunday Observance Contributions	462.08
Nazareth Basilica Donations (OFM)	4,244.53
Eighth Quinquennial Congress, 1957	19,909.12
Miscellaneous	100.34

Total Receipts 57,239.2

\$ 70,249.9

DISBURSEMENTS:

Hour of St. Francis, Radio	\$ 21,051.88
Hour of St. Francis Sponsorships	225.00
Federation Office	4,500.00
Secretary's Salary	\$1,000.00
Federation Office	900.00
Office Salary	2,600.00

Treasurer's Expense 15.50

Bulletins 1,520.91

Projects	1,425.78
Board Meetings	1,089.12
High Quinquennial Congress (Incomplete)	18,004.64
Plan to AVE (Audio Visual Education)	7,000.00
Miscellaneous	1,778.56

Total Disbursements 56,611.39

BALANCE, December 31, 1957..... \$ 13,638.59

BALANCE SHEET

<i>Assets</i>		<i>Liabilities</i>	
Plan to AVE	\$ 8,558.66	Convention Hosts	\$ 2,500.00
Convention Account	2,579.93	Tertiary Home	553.00
Angs Certificates	2,500.00	Nazareth Basilica	4,086.53
Plan to AVE	7,000.00		
		Total Liabilities	\$ 7,139.53
TOTAL ASSETS	<u>\$20,638.59</u>	Surplus	13,499.06
		LIABILITIES AND SURPLUS	<u>\$20,638.59</u>

Respectfully submitted,

/s/ WM. E. CORCORAN,
Tertiary Treasurer.

Cincinnati, Ohio

December 31, 1958

Items

DIRECT CONTRIBUTIONS RECEIVED FROM TERTIARY PROVINCES

January 1, 1957 to December 31, 1957

Province Number	Per Capita Contributions			Hour of St. Francis	Sponsor	Misc.	Totals
	1957	1956	1955-54				
1.	\$ 821.26	\$ 500.00	\$ 100.00	\$ 4,652.35	\$ 50.00	\$ 1,004.00	\$ 6,500.61
2.				600.00		1,250.00	2,450.00
3.	1,830.50			4,126.00		1,767.12	7,723.62
4.	500.00			500.00		1,408.75	2,408.75
5.	1,500.00			2,000.00	175.00	113.75	3,788.55
6.	1,607.25	164.75	748.25	5,004.00		871.31	8,395.56
7.		87.50		175.00			262.50
8.		66.75		135.00		350.00	551.75
9.	82.50			165.00			247.50
10.		1,425.16		1,425.18			2,850.34
11.		50.00		50.00			100.00
12.				50.00			50.00
13.							
14.	75.00			25.00			100.00
15.	286.25	266.50	69.50	1,126.50			1,748.75
16.	155.00						155.00
17.	103.10			226.75			329.85
18.	35.00			25.00		50.00	110.00
19.	332.00			496.10		55.00	883.10
20.	100.00			150.00			250.00
21.	25.00			50.00			75.00
22.							
23.	100.00			50.00			150.00
24.							
25.	200.00						200.00
26.							
27.							
28.							
29.						100.00	100.00
Convention						17,409.12	17,409.12
Misc.				47.00		352.42	399.42
Totals	<u>\$7,752.86</u>	<u>\$2,560.66</u>	<u>\$ 917.75</u>	<u>\$21,051.88</u>	<u>\$ 225.00</u>	<u>\$24,731.07</u>	<u>\$57,239.22</u>

See inside cover of *Forum* for provinces represented by numbers.

bers into the Third Order. "The Third Order Director" is now available from Franciscan Herald Press, 1434 W. 51st St., Chicago 9, Ill. Price: 25¢.

Third Order Initiates Sunday Observance Movement in Albany Diocese

The following report on the Sunday Observance movement in the diocese of Albany comes from Mr. Joseph A. Steeley, Prefect of St. Anthony-on-Hudson Fraternity, 897 Hoosick Road, Troy, N. Y. The program is a joint effort of several fraternities and has proved effective enough for others to use as a model.

The Sunday Observance movement initiated by the Third Order has taken root and is rapidly gaining momentum in the Albany Diocese of New York State with the whole-hearted approval of His Excellency, Bishop William F. Scully.

The Sunday Observance committee represented tertiaries of Sienna College, Our Lady of Angels Church, Albany, N. Y. and St. Anthony-on-Hudson, Rensselaer, N. Y. The following program was decided upon to promote the movement effectively:

1. That a window at the Boston Store in the Latham Shopping Center be made available to the Sienna Fraternity for display purposes, using a background of a stained-glass window, with objects to depict the focal point of "The Lord's Day" with a poster showing "Stop—Don't Shop on Sunday" or a message to that effect. Objects mentioned include a bible, a pre-dieu, rosaries and possibly some other objects that would bring out the point of returning to the Lord His day!

2. Solicit school newspapers for space which would be given to ads regarding "Stop—Don't Shop on Sunday."

3. To photograph the Boston Store Window Display in color and to have several 30 MM slides of the photograph made, to be given to TV Station announcers at various television stations, who would flash them on the screen at intervals.

4. Ad posters to be put up in Retreat Houses, posters for various churches to be delivered by members of the Fraternities sponsoring the movement or by mail where such churches are too remote.

5. Display of posters in business establishments that might be willing to display them in their store windows.

6. The possibility of Radio and Television advertising.

7. A pastoral letter from the Bishop to all parishes in the Diocese which will help considerably in bringing the matter to the attention of the members of various parishes.

Our Fraternities have had an offer of 15 minute Television and Radio spots, which we intend to devote to discussion periods. The discussion to be between members of various organizations such as Veterans of Foreign Wars, Knights of Columbus, Elks Clubs, etc.

CALENDAR OF PLENARY
INDULGENCES
SEPTEMBER

Bl. Bernard of Offida. C. 1 Or.—Cap.
(rest, Aug. 26).

St. Rose of Viterbo V. 3 Or.

Nativity of B.V. Mary. G.A. & P.I.

Bl. Micheline W. 3 Or.—Fran. (rest,
June 19).

One of the nine days before the feast
of St. Joseph of Copertino, Sept. 18.
(Prayers before exposed Bl. Sacra-
ment).

Stigmata of St. Francis. G.A. & P.I.

St. Joseph of Copertino C. 1 Or.

The 12 Saturdays before the feast of
the Im. Conception.

St. Pacific C. 1 Or.

One day of the Novena of St. Francis.

Bl. Delphine V. 3 Or.—Fran. (rest,
Nov. 27 and Dec. 9).

St. Elzear C. 3 Or.

St. Michael Archangel.

Obituaries

Sisters Angelica Fischer, Ottona Glatz,
Olda Widhalm, Bona Leuthart, (School
Sisters of St. Francis, Milwaukee); Sisters
Kunigundis Knecht, Justine Fitzgerald, Syl-
via Flasch (Wheaton, Illinois); Sisters Jo-
seph Hensley, Arnolda Peterschmidt (Hart-
well, Ohio); Sister Abadia Schier (Mt. St.
Francis, Dubuque); Sister Donata Osfeld
(Fran. Sisters of Sacred Heart, Joliet);
Sister Timothea Griesel (Springfield, Ill.).

Altoona, Pa.: Stella Bradley, Mary Foyle,
Louis McIntyre—**Chicago:** Emily Williams,
Joanna Lackey, Mary Boychuk, Anna
Muhs, Clara Pische, Catherine Kuhr, Nora
Sullivan, Catherine Hajek — **Cleveland:**
Julia Boehnlein, Jerome McCarthy, Ottilia
Trendel—**Detroit:** Margaret Gergely, Ger-
trude Dettling, Grace Guilford, Anna Henn,
Louise Scroggins, Lloyd Miller, John J.
Leary, Anna Gustaitis—**Howardstown, Ky.:**
Eva Regina Spalding—**Loretto, Pa.:** Emma
Frank, Mary Buck, James King, Clara
Litzinger — **Milwaukee:** Francis Pitts —
Pittsburgh: John Roeser, Emma Moran,
Rita McKee, Mary Lang, Elizabeth Al-
baugh, Elizabeth Ranegar—**Quincy, Ill.:**
Rose Brueggeman, Frances Uoenker, Anna
C. Musholt—**St. Bernard, Ohio:** Ellen Hett-
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